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Old APOSTATE

Justly Exposed,

His Treachery to the
Holy God, his Truth and People
MANIFESTED;

His great Wickedness and Unclean-
ness (which, by False Covers, he has
Endeavoured to hide) laid open, to the
Shame of him, and all his Abettors.

In a short Answer, or some Brief Remarks,
upon a very Scandalous Book lately Published,
Stiled, *The Spirit of Quakerism, and the Danger*
of their Divine Revelation laid open; Subscribed,
Henry Winder.

A L S O

The Nameless Publisher thereof, as justly Repre-
hended for his Enmity and great Malice, in Abusing an
Innocent People, by heaps of most Gross-Lies, Slanders,
Base Insinuations and Inferences, Frothy and Scurrilous
Scoffs and Taunts; so void of Christianity, that probably
no Man, with a Name, would Undertake.

By THOMAS CAMM.

London, Printed and Sold by T. Sowle, next Door to the
Meeting-house in White-Hart-Court in Gracious-Street. and
at the Bible in Leaden-hall-Street, near the Market, 1698.

The Dog is turned to his own vomit again, and the Sow that was washed to her wallowing in the Mire, 2. Pet. 2. 22.

They went out from us, but they were not of us, &c. John 2. 19.

Raging Waves of the Sea, foaming out their own Shame, &c. Jude 13.

Behold he Travellereth with Iniquity, and hath conceived Mischief, and brought forth Falshood: he made a Pit and digged it, and is fallen into the Ditch which he made: his Mischief shall return upon his own Head, and his Violent Dealing shall come down upon his own Pate, Psal. 7. 14, 15, 16.

THE
PREFACE
TO THE
Impartial Reader.

IF thou hast Seen or Read a Book lately Published, Stiled, The Spirit of Quakerism, and the Danger of their Divine Revelation laid open, Subscribed, Hen. Winder, then be pleased to suspend giving Judgment upon the Matter thereof, until thou hast Read, and duly Considered the Contents of what follows; being a short Answer, or some brief Remarks upon the most material Passages in that Book, Levelled against the Truth, and those People commonly called Quakers.

Remember what the Wise Man saith, viz. He that is first in his own Cause seemeth Just, but his Neighbour cometh and searcheth him. If thou judge that I have been close upon the Author, and have exposed him to publick view, consider that he has been the
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The Preface

occasion: And what is written in Holy Scripture must be fulfilled, viz. The Wickedness of the Wicked must return upon his own Head; and he that hides his Sins cannot Prosper.

I confess I was Astonished to see the Subscriber before named grown so Impudent Hard, since I had some small knowledge of him many Years past, while he seemed to be of us, and before he fell into such gross Uncleaness: And have seen, yea, having by me severall of his Confessions and Acknowledgments, not only of his great Sins and Transgressions, but also to the Truth and Way thereof, and that the Quakers are the People that walk therein: I say, I was Astonished to see the Man now grown so Seared, as to give himself the Lie, and appear in Print against the Truth and Innocent People thereof, with that Inconsiderateness and Fury, which manifests him to be one of them Evil Men, who grows worse and worse; and to have entertained again that Evil Spirit (that was in some measure once cast out) and with him seven times worse, which makes his latter end much worse than his beginning. I shall not take notice of all his long Narrative, but such as chiefly Rests upon the Truth, and People of God called Quakers: My Intent and Aim being to Undeceive or Inform them who have believed

To the Impartial Reader.

believed his False Reports, and Deceitful Slandorous Insinuations against the Truth and Principle thereof, which we Profess: As also to Detect his false Pretences in his going from Truth and Us, and deserting that Profession that once he made thereof with us, by demonstrating the True Cause thereof; neither shall I Justifie the Three Women in any thing wherein they missed the Line of Truth; which, to his Conscience is known, we never owned them in; though he would now (being filled with Enmity) Falsly Insinnate we did, in order to Prejudice the Minds of People, against that Way of Truth from which he is now fallen, through Sin and Wickedness: And for a Cover thereto; as also to gratifie such amongst them with whom he is now joyned, as Lusts to be Envious, and whose Fingers Itches to be at their old Work of Persecution, being angry at the Liberty we now (through God's Great Mercy) enjoy, as to our Religious Duties, from the present Government; for which we desire ever to be Thankful in all Grateful Acknowledgments. How aptly what follows doth answer to what is before proposed, I leave to thee, Impartial Reader, to Judge; Recommending thee to the Guidance of the Unerring Spirit, that gives a good Understanding, and Leads into all Truth.

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The Preface.

Truth. And that thou and all Men might
come under the Guidance and Government
thereof, is the Earnest Desire of him, who
wistheth Good to all Men.

Thomas Camm.

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Old Apostate
Justly Exposed, &c.

Hen. Winder.

WILL not thy own Back-sliding Correct thee, and is it not a Dreadful Thing, that thou should so far harden thy Heart against God, and the Convictions of his Spirit in thy own Conscience, for thy great and manifold Sins, so as to grow, as Evil Men always do, worse and worse; making Shipwrack of Faith and a Good Conscience; being Seared as with an Hot Iron; to the fulfilling the Testimony of Holy Scripture upon thee, viz. *Because Judgment from God has not been speedily Executed, thy heart has been more set to do Evil?*

Thy Book, if it be thine, as by thee Subscribed, and as I hear in part owned to be so; I have seen, read and considered of, and find thy Enmity great, and thy said Book, chiefly bent against the Truth, and People called *Quakers*; and to Expose an Innocent People to the Fury and Scorn of Malicious Men, such as the nameless Publisher thereof. For if thou had bent thy self only against those thou names as Injurers of thee, since

they missed in their Management, in that they Charge thee with ; whether all true or not, we leave to him who knows all things, and is the Searcher of all Hearts ; yet I should not have concerned my self on this wise, but finding that through their Sides, thou endeavourest to strike at Truth (against which thou cannot prevail) and the Principle thereof born Testimony unto, by those Innocent People called *Quakers*, I proceed to take notice of thy Book, as followeth.

First, thy Title is, *The Spirit of Quakerism* ; An old Nickname, more befitting one that had never born the name of a *Quaker*, than thee that once did ; and to what follows, viz. The danger of their Divine Revelation, &c.

Divine Revelation the *Quakers* own, it's Scripture Doctrine, without it none can come to the True and Saving Knowledge of the Only True God, and his Son Jesus Christ whom he hath sent, *whom to know is Life Eternal* : For it's the Testimony of Holy Scripture, *That no Man knows the Father but the Son, and he to whom the Son Reveals him*. And this Revelation is the Divine ; and the very same Divine Revelation is what the *Quakers* own, and are not Ashamed of ; and is great wickedness in thee to count it Dangerous, or inconsistent with Scripture-Testimony. Thou calls thy Book, *A Faithful Narrative of their* (meaning the *Quakers*) *Malicious Persecution of H. W. and his Wife, as Murderers, at the publick Assize at Carlisle*.

Answer. The Narrative is neither Faithful nor True, but greatly Malicious, as it is given in so general Terms against the *Quakers*, and in part

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Aggravated as to the three Women, mentioned by name, as may more fully appear in what follows.

Thou beginst thy Preface thus, viz. *Bring desired by Persons of Worth and Eminency, to give a Publick Account, &c. At last, I assented, say'st thou, to their Importunities, &c.*

Ans. Persons of either Worth or Eminency (by what follows) I doubt not will have good cause to detest thy Abominable Wickedness, and conclude, thou hast justly Exposed thy self, and all thy publick Abettors to great and publick Infamy.

Thou adds, 'The wrong they have done me, was a sufficient Incentive to have bent all my Strength to have made all their Villainy as Notorious as possible; nevertheless they see, and the World sees, how slow I have been to do it. Then gives 1st, 2^d, and 3^d. Reasons therefore.

Ans. The Quakers had done thee no wrong, and it's yet Questionable, whether the three Women (though wrong in their management against him, and might miss in some Circumstances) have wronged him in the main; it's known to God, and his own Conscience, to whom I leave the Judgment thereof, desiring the Readers Patience, and to suspend his Judging thereof, until he has Read, and Seriously Considered what the said H. W. and Wife have given under their hands, with what else is herein after Inserted, relating thereto; and the World has seen, and under his hand we have an Account of what he has done to the said three Women, and their Husbands; and also may now see what he has done

done to the *Quakers*; and if the Malice that may yet rest in his, or the Hearts of his Abettors, can do more, let them do it quickly.

His Reasons pretended for his Slowness are Idle, Impertinent and Fallacious: For will not Wise Men judge it more seasonable to Detect Persons for wrong, when Living and Capable either of Defence or making Satisfaction, neither of which the Dead can do; and his now Trampling upon their Graves is no good sign of Innocency; but I shall only ask him, if there was not some other Reasons: 1st, Was his Heart before now grown hard enough for such a work? And 2^{dly}, Whether he presumed that length of time had not buried the Memory of his Wickedness, and made a prey of what he had written and said, relating to the Demonstration thereof? 3^{dly}, Whether he was not too far prevailed upon by some of those People amongst whom he now walks, who are apt enough (I say, some Hot Heads amongst them) I make that distinction, because I know there are Sober-minded amongst them, and, as I hear, are not pleased with his Book; and perhaps will find cause to be more displeased) to catch at any thing, tho' never so Dirty, if they can but throw it at the Despised People called *Quakers*? And doth not his saying, *At last I assented to their Importunities*; and that kind of Sorrowful or Lamenting Saying of his Wife, *viz. Ah we were put upon it, or else we had never done it*; greatly demonstrate that they have now of late been too far prevailed upon, and persuaded to what they have done, to the gratifying of a Wrathful Spirit, in which work they

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will never be Blessed, but will undoubtedly meet with Shame?

I shall take notice of some Passages, of what I find given as his second Reason for his Slowness, yet not because it is either Reasonable or Pertinent to that matter, viz. 'But afterward thought it a dignity far surpassing my deserts; that God should chuse me his Instrument, to fight this Battel, &c. And when I consider (saith he) what Persons our Saviour chose for his Great Apostles, &c.

Ans. O Impudent Man, would he be taken for God's chosen Instrument! no sure, he must be a cleaner Man first, and our Blessed Saviour, Holy Jesus, chose neither Whoremongers, nor Adulterers for his Great Apostles; no, their Greatness stood in Holiness, and Whoremongers and Adulterers have no place in the Kingdom of Christ; no, the God that chose him (unclean Man) is the God of the World, who has such Instruments, to Battel with the Lamb and his followers; and the dignity that he gets by this his Work, will appear by what follows.

I now come to his Narrative, passing by at present what the Publisher adds to the Preface, Intending, in its proper season to take notice of what the Nameless Publisher adds, there and elsewhere.

In Page the 2d. H. W. on behalf of Himself and Wife, saith, 'But being Conscious of our perfect Innocency, we made our appeal to the Searcher of Hearts, &c.

Again in Page the 3d. 'We know no guilt, you are false Prophetesses, &c.

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In Page the 11th. ' A Burthen Intolerable, had
' I not been supported by a God of Truth, and a
' clear Conscience.

In Answer to all which, I offer what follows,
taken out of their own Papers, viz. *H. W.* and
Wife, and owned very late to be by them,
or the one of them, before several Witnesses,
whose Names are after Inserted, which Papers
are Dated from the Year 1674. about the time
that our Friends had denied them, for their Scan-
dalous Wickedness; And Wrath and Judgment
from the Lord being upon them, therefore they
Writ, and gave under their Hands two Papers,
as followeth:

' Oh! Dearly Beloved and Chosen of God, ye
' are the Children of the most High God, and
' Church of whom Christ is Head; Hear us we
' pray you, and we shall discover our Hearts to
' you, First, we Acknowledge and Confess that
' we have Sinned and Transgressed against the
' Lord God, and against his People, who have
' born grievous Burthens for us, we must needs
' confess before you. But this know, Dear
' Friends, that the Enemy wrought in a Mystery
' in us, to the persuading of us that we might
' do such things, and yet Live; then, through
' the weakness of the Flesh, Sin took Occasion
' and overcame us; then Sin being committed
' it brought forth Death to the Innocent Life,
' which we once Lived in; then the Lord hid
' his Presence from us, which we once Injoyed,
' and left us to our selves; then we were as
' Sheep without a Shepherd, wandering upon the
' Barren Mountains, where there was no Food
' for

' for the Soul; so let us be a Warning to all
 ' Backsliders, and those that turn from the
 ' Grace of God into any Unrighteousness: For
 ' there will be a losing of the Presence of the
 ' Lord, and of the Incomes of his Love unto the
 ' Soul, which is the greatest Loss of all Losses,
 ' &c. — For when Lust was conceived in us it
 ' brought forth Sin, and when Sin was finished,
 ' it brought forth Death, &c. — The Lord
 ' made known himself unto us, both by his In-
 ' ward Working in us, and by his Messenger
 ' unto us, *Margaret Bradley*, who is a Faithful
 ' Servant of God, and a Lover of our Souls,
 ' who hath Travelled in pain for us, &c. —
 ' The Lord Reward her for her Faithfulness be-
 ' tween the Lord and us, as no doubt but he
 ' hath Rewarded her already: Ah! you Beloved
 ' of us, we do this Acknowledge and Confess,
 ' that we have been such a grievous Burthen and
 ' Shame unto you, in giving so great Occasion
 ' to the Enemy, &c. Besides you were even
 ' pricked to the Heart for us: Now we are
 ' unworthy and also ashamed to come into your
 ' Congregations, or into the Assembly of Friends,
 ' those which we have so grievously Sinned a-
 ' gainst, &c. — We intreat you, if you can find
 ' so much Favour and Love in your Hearts to-
 ' wards us, as to receive us into your Congre-
 ' gation, if it be but into the Entry of your
 ' Houses, where you meet together to wait up-
 ' on God, &c. This out of one of their said Pa-
 ' pers; now hear also what follows, taken out of
 ' the Second, beginning thus, viz.
 ' Be it known unto all People, unto whom
 ' the

these Presents shall be read, That I *H. Winder*,
 and *my Wife*, do acknowledge and con-
 fess before the Living God, and unto all Peo-
 ple, That we have Sinned, and done that which
 we ought not to have done, in suffering the
 Temptations of Sin in the Flesh to overcome
 us, and lead us out of the strait and narrow
 Way which leads to Life, &c. — So this know
 all People, that it was not because the *Quakers*
 Judgment, or Doctrine, or way of Worship
 is False, that it caused us to fall from them;
 But our fall was of our selves; and their Judg-
 ment, their Doctrine, their way of Worship
 and Faith is Acceptable with the Lord, we do
 Faithfully Believe it, and also Acknowledge it,
 &c. — He hath called us to Repentance; For
 he would not the Death of a Sinner, but rather
 that he should Repent and Live, &c. — I was
 afraid, and hid my self five days, but my Co-
 vering was too narrow; but the Word of the
 Lord came to me again, saying, Hide not thy
 self, nor be not Rebellious any longer: For I
 the Lord fill Heaven and Earth with my Pre-
 sence; therefore confess thy Sins and Repent,
 and forsake them, &c. — Then I fell down at
 the Word of the Lord Trembling, Fasting and
 Praying, Weeping and Mourning before the
 Lord three days, &c. — Let all People take
 Warning by me, to call to Remembrance their
 former Sins and Transgressions, which they
 have committed before the Lord God, for he
 fills Heaven and Earth with his Presence, and
 nothing can be hid from him, &c. — Let the
 Wicked forsake his Ways, and the Unrighte-
 ous

ous my Thoughts, and let us turn unto the Lord with penitent Hearts, confessing the Evil of our Doings, &c. Thus far out of the said two Papers, faithfully taken out; which if any shall question, I hereby profer such, if they please, to read them at large. And let it be noted, Reader, that upon the 15th of the 1st Month, commonly called *March* last past, these two Papers, out of which I have taken what is above-written, was then intended to have been shewed to both *H. W.* and his *Wife*, but he not being met with, the said *Ann* his *Wife* did then own them to be their own Papers, and that she Writ them with her own Hands. And did also then own the Preface, Narrative and Postscript of that Book, called, *The Spirit of Quakerism*, &c. to be her Husband's. And being further queried, why they should put forth such a Wicked Book, she answered, *As I was put upon it by several, else we had never done it*; but would not tell who they were, though then desired, only confessed that *Mr. Gillpin* wrote down all things thereof, as they were Transacted. And the said *Ann, H. W.'s* *Wife*, querying then of our Friends, whose Names are after Subscribed as Witnesses, whether we intended to answer their said Book; our Friends answering, Yea, it would be Answered; to which she replied, *And then will you lay us open to the World*, &c.

Witnesses hereof

William Greenhope.

William Greenhow.

John Bowstead.

Richard Atkinson.

I shall now add what is so Notoriously known in the face of the Neighbourhood, that though
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the said *H. W.* be greatly hardned, yet I presume he cannot have a face to deny; relating to their great uncleanness, for which they were denyed of us &c.

First, the said *H. W.* had her that is now his Wife, so great with Child in his first Wife's dayes, that there was but about six Weeks betwixt the Death of his first Wife, and the Birth of that Child.

Now Reader be pleased to compare what is before taken out of their own Papers, and what is added as a demonstration of their great Wick- edness and Uncleanness, that their Papers have relation to (and for which they were denyed of our Friends) with what I have in short before cited out of their own Book, viz. that God should choose him, viz. *H. W.* to be his Instru- ment, to Fight this Battle, &c. And when I consider, what Persons our Saviour chose for his great Apostles, &c. But being Con- scious of our perfect Innocency, we made our Appeal to the Searcher of all Hearts, &c. Al- gain, we know no Guilt, &c. Again, a Bur- then Intolerable, had I not been Supported by a God of Truth, and a clear Conscience, &c.

And then Reader, after such comparing the One with the Other, and due Consideration thereof, I shall leave it to thee, if thou be such an one as hath the Fear of God before thee, to judge, whether this our Adversary *H. W.* is like an Instrument chosen of the Pure Holy God, or in any respect like the Apostles of Ho- ly *Jesús*, fit to be dignified by appearing on God's behalf: Can be Conscious of perfect In- nocency,

nocency, or can as such, make his appeal to the Searcher of all Hearts, can know no guilt: Can be supported by a God of Truth, and a clear Conscience, or no: And whether it be not great Impiety and Blasphemous in him so to say, considering his Circumstances as before? And whether it doth not bespeak and declare his Conscience to be Seared, as with an Hot Iron, or no? Ah surely the Righteous God will Rebuke him for his Abominable Uncleaness and Impiety, Hypocrisie, and make him, and all his Abettors, Examples in his Wrath, If they Repent not.

Further, let the Reader observe, that the said *H. W.* in the first Page of his Narrative, saith, That it was in the Year 1673. and Harvest time, when *Margaret Bradley*, one of the three Women, he calls his Accusers, came with a Message to him, and after the Relation of her then Message to him, he also relates his Answer, viz. 'The Lord Rebuke thee, thou Impudent Wretch. And in Page 2. he saith, 'That not long after 'came *M. L.* with the same Message. And further in the same Page, he saith, 'We opposed 'them, to Convince, if possible, by all the Arguments we could use, that their pretended 'Revelations came from the *Devil*. And in Page 3. Calls them, Poor Deluded Creatures, False Prophetesses, and that he thought the *Devil* had led them so far, that he could not bring them off, without Confusion and Shame.

Now, Reader, I say again, be pleased to compare what I have above Cited out of the three first Pages of his Narrative, with what I have before taken out of their two Papers, relating

to *Margaret Bradley*, and then consider when, and in what time, we shall believe *H. W.* and his Wife, whether in what they say in their Narrative, in the Pages aforesaid, which they pretend was spoken in the Year 1673. or in their Papers written in 1674. the Year next following; since they so positively Contradict each other: For in the first Year 1673. She, the said *M. B.* is an Impudent Wretch, that her Message or Revelation came from the Devil; a Deluded Creature, a False Prophetess, one that the Devil had in *H. W.* and his Wife's Thoughts led so far, that he could not bring her back without Shame and Confusion, &c.

But in their Paper under their Hands, and owned, as before said, written in the Year 1674. next following, fully contradicts what they would now say or pretend was spoken in the Year before; for in this later Year, she, viz. *Margaret Bradley*, is God's Messenger to them, a Faithful Servant of God, a Lover of their Souls, one who Travelled in Pain for them; desires that the Lord may Reward her for her Faithfulness between the Lord and them: And concludes with, that no doubt but the Lord hath already Rewarded her, &c.

Now, Considerate Reader, which of the two is to be believed as true, first or last (or both) which cannot be, being so absolutely Contrary; except they grant, they wronged her in the first, and that she was still what in the latter they say; if they had rightly understood her, and her Message, and if the first be true, and that she was worthy of such Vile Terms in 1673. then
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how comes she to deserve such an Honourable Character in 1674. was not her Message still the same, if they alledge she was become a better, yea, a good Woman, will that do? no, not to reconcile the the Contradiction before, the Message being still the same; and if the last be true, and to be Believed, as by them Subscribed to, and since owned, as before said, written in 1674. then how will *H. W.* justify his Prosecution of her at Law upon the Score of the said Message. But I observe the Serpents Way is very Crooked, full of Deceitful Doubles, and he Deceives all at last, who follow him, by leading them where they cannot return without Shame and Confusion; where the Reader may see he hath led *H. W.* and his Wife; the old Proverb is, *Liers ought to have a good Memory.*

And may it not be reasonably concluded, by what is before said, that it was the real Sense of *H. W.* and his Wife, when their Papers were written; they being then under the Sence of the Righteous Judgments of God, for their great Sins, viz. in the Year 1674. before they had hardened their Hearts against the Lord; and that what is pretended to be spoken in the Year 1673. is but only Stuff, through Enmity and Malice since entered into their Hearts, against the Truth and God's People; and now Introduced to Amuse and Deceive the Unwary Reader, and with more colour to reflect upon, and asperse an Innocent People, as also to hide and cover their great Wickedness. And in as much as they are Witnesses under their own Hands, That she, viz. *M. B.* was a Servant of God, and his Messenger

to them in 74. What notice is to be taken, or credit to be given, to what in the Year before, is now pretended to be spoken upon her said Message, but to be exploded and looked upon as the product of great Enmity against the Truth, and People from which he is fallen; and to Gratify his Assistants and Abettors, such as his Wife saith, urged or put them upon Writing and Publishing in Print, else they had never done it; who, together with them, will justly, for their pains, reap Infamy and Shame; *For the Wickedness of the Wicked will return upon his own Head.*

And if she was a Faithful Servant of the Lord, and his Messenger to them, as they say, under their Hands, in their said Papers; I ask *H. W.* and his Wife, what was the Message she brought them? Was it what they have Inserted in their said Book, which she Charged them with? Then I further query of them, how they will evade the matter of Fact Charged against them therein, or excuse themselves from the Guilt thereof, since they say, *She was to them God's Messenger, &c.* For I find no other Message or Charge Inserted in the said Book, Charged against the said *M. B.* and other two Women, except what he mentions in Page 11. viz. *They* (meaning the three Women, or some of them) *had new Revelations*, saith he, *That I was guilty of the Death of some Person, nearly Related to them and me.* But who this Person was, or how Related, either to them or him, he mentions not, but leaves his Reader in the Dark.

Wherefore I now Query, if it was his first Wife he means; for sure she was, or at least ought

ought to have been nearly Related to him; but such Dishonest and Unfaithful Men to their Wives as he who loudly Lusts after others, cannot Love, or be so nearly Related to their own Wives as they ought to be; and if it be his first Wife he means, and yet Conceals her, it might be Policy; I will not say Wisdom, except Devilish; lest the naming her might revive that Jealousie of wrong to her, upon her sudden and unexpected Death; and the Circumstances before Related, That she that was his then—and his now Wife was then under. O how Gross things looks; And it's Irksome to me to meddle in such Dirty Stuff, if it were not to wipe it off the Innocent, and cast it back where it ought to stick; wherefore I shall take notice of another great Circumstance of more Wickedness than was clearly Discovered.

That is, that when the Sisters, and near Relations of her that is now Wife to *H. W.* was Jealous of her being with Child, about the time of the Death of *H. W.*'s first Wife, and she thereupon being questioned, yet stoutly denied; they for better Satisfaction did search her, and found Milk in her Breasts, which I suppose is commonly taken amongst Women for an undoubted Token of being with Child, except such as give Suck. And their pressing that as a Certain Token of her being so, yet she, to blind them, and to hide, if she could, her Condition, replied to them then on this wise, *viz. I have been so once before, and you never knew any thing but well with me.* This she confessed she then spake, before the four Friends before named, the 15th of the

first Month last past, only with this throw at her Relations, *But my Relations has been my great Enemies in the matter.*—Now if she had been so once before ; that is, had Milk in her Breasts : Which is, as I suppose, a common Token of being with Child ; and if she was before with Child, it must be either by *H. W.* or some other Man ; I shall only ask, if so, what became of that Child ? And shall leave both the further Search and Judgment thereof to him who knows all things, and cannot be deceived.

The next thing I shall take notice of, is what he saith in his Postscript, if it be his, however his Name is to it, whoever was the Author, which Intitles him to it, though most False in the greatest part thereof, as after may more fully appear, by what follows.

In the second Page of the said Postscript, and 19th of his Book, he saith, ‘ That some, after my entrance amongst them (meaning the *Quakers*) they reposed a great trust in me, viz. to be Receiver of all their Collections in the County, &c.

Answ. Had not *Judas*, the Betrayer of our Blessed Lord, as great a Trust, or greater Reposed in him ; for he was not only the keeper or bearer of the Bag, for the necessity of the Poor, &c. but was Intrusted in a part of the Ministry ; yet notwithstanding Wickedly Betrayed his Lord and Master, going to the High Priests to make his Bargain with them ; and has not *H. W.* Imitated him, in endeavouring (with the assistance of some, at least like the High Priests) to betray the Innocent into the Hands of the Wicked ?

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Wherefore let *H. W.* consider the Dismal End of *Judas*, and take heed lest his be the like.

The greatest part of the said Postscript is made up of base Reflections against the *Quakers*, as that they were changed from what they were, and become Erroneous in both Doctrine and Practice, that there was much Jarring, Discord, Secret Envyng, and Different Opinions among them; then most Falsly and Wickedly Insinuating, that thereby he found much Disquietness and Anguish in his Mind, which put him upon a new Examination of the Grounds of Religion, and being better Informed, could not with clear Conscience stay amongst the *Quakers*, but deserted them, which so offended the *Quakers*, that ever after they made him their Butt to Shoot at, &c.

Ans. That what is before pretended, is Wickedly False, will most evidently appear in what follows: For that they fell from us through great Uncleanness, is before Demonstrated, and we have their Confession thereof, under their own Hands, as before taken out of their Papers, viz. 'Be it known unto all People, unto whom these Presents shall be read, That I *H. Winder* and my Wife, do Acknowledge and Confess before the Living God, and unto all People, That we have Sinned, and done that which we ought not to have done, in suffering the Temptations of Sin in the Flesh to overcome us, and lead us out of the strait and narrow way which leads to Life, &c. So this know all People (let the Reader Mark) that it was not because the *Quakers* Judgment, or Doctrine,

‘ or way of Worship is False, that it caused us
 ‘ to fall from them, but our fall was of our
 ‘ selves: And their Judgment, their Doctrine,
 ‘ their way of Worship and Faith is acceptable
 ‘ to the Lord, we do Faithfully Believe it, and
 ‘ also Acknowledge it, &c. Let us be a Warn-
 ‘ ing unto all Backsliders, and those that turn
 ‘ from the Grace of God into any Unrighteous-
 ‘ ness, &c.

Now can any thing be more Clear and Plain,
 than that what *H. W.* pretends, in his said
 Postscript, to be the Reasons of a New Exa-
 mination of the Grounds of Religion, and his
 leaving them is most Horrid and Wickedly
 False; a very Hellish Device to Belpatter the
 Truth and Professors thereof, to gratifie the A-
 vowed Enemies thereof, to Deceive and Beguile
 his Unwary Reader, and to his hide great Un-
 cleanness, by which he Fell. Oh False and great-
 ly Hardened Man! The Lord sees his Deceit
 and Abominable Wickedness, and will Reward
 accordingly, except speedy Repentance pre-
 vent.

Is it not a Dreadful thing to see Men so, to
 make Shipwrack of Faith and good Conscience,
 as *H. W.* has done in so positive a Contradiction
 of what in the Year 74. when the Hand of the
 Lord was upon him for his Sins in Judgment, he
 so Faithfully and in so Solemn Words, then de-
 clared as in the presence of the Living God, was
 the Cause of their falling from the *Quakers*, as
 aforesaid. So that *H. W.* has Contradicted the
 False Charges of *H. W.* against the *Quakers*, un-
 der his own Hand, the *Quakers* are still what
 they

they were, not changed, in Unity and Concord ; of one Heart and Spirit, their Judgment and Doctrine, Faith and way of Worship acceptable to God : And the ground of the Sorrow and Anguish he tells of, are his Sins ; under which Sorrow it had been well for him if he had kept, if it was Godly, till it had wrought true Repentance. Who would then have had no need of such sordid Shifts and deceitful Covers ? But, alas ! the *Quakers* way was too strait for him, the *Quakers* Judgment too close upon him for his notorious vileness, their Religion such as would not admit of his abominable uncleanness : So fleshly minded Man must have a broader way, where some soft Pillows must be put under to lean upon a Religion, in which there's more liberty to the Flesh, and yet be counted a Saint, one of the very Elect ; so from the *Quakers* to them he went ; and let him consider *Jer.* 2. 24, 25. And if they be better for him, or have got Credit by receiving of him, they may hold him ; for the *Quakers* can well spare him, till he be a cleaner Man, and hates Lying, and every evil Way.

The next Remark is, his Endeavours to fasten what he calls the Tragedy, upon the *Quakers* in general ; or, at least, upon a great Party of them : As in Page 6. *viz.* ' Now these Women, ' (meaning his now Wives two Sisters, and *M.* ' *B.* before named) mightily bestirred themselves, and had quickly got a great Party of ' Friends inclining to their Opinion, so far as ' to declare them true Prophetesses, as *J. S.* of ' *How*, a great Speaker in Meetings, &c. Again, in

' in Page 12. That many other *Quakers*, espe-
 ' cially their *Husbands*, were intoxicated, &c.
 ' And in Page 18. With the Assistance of, and
 ' Approbation of many other *Quakers*, &c. And
 ' in Page 21. This did much displease the *Qua-*
 ' *kers*, &c. Again, in Page 22. They (mean-
 ' ing the *Quakers*) began to envy me, and their
 ' Love was turned into Malice, which eats like
 ' a Canker; from which at last broke out the
 ' aforeſaid Tragedy. If this was not the thing
 ' that ſo incited them againſt me, I know not
 ' what was, except what I ſaid before of *Mary*
 ' *Dawſon*.

Anſw. I obſerve how high and ſtrange he
 chargeth, but very low and feeble in Proof;
 the great Party of Friends ends only in *J. S.*
 with an &c. one who is many Years ſince in his
 Grave; as is all or moſt elſe whom he dares to
 charge by Name on any account in his ſaid Book,
 who are no ways capable of making Defence,
 though never ſo much wronged and abuſed. And
 his many other *Quakers* Ends, with, eſpecially
 their *Husbands*, meaning the three Women,
 and for the many *Quakers* that approved the
 ſaid Women, and whoſe Love turned into En-
 vy and cankered Malice; From whence, he would
 moſt falſly inſinuate, ſprung the ſaid Tragedy,
 and that he was made the *Quakers* Mark to
 ſhoot at; he names not one: So that it's evi-
 dent that he fails, and comes off very meanly,
 in proving that either the *Quakers* in general, or
 a great part of them, or any part of them, was
 any ways concerned in what he endeavours
 through Malice to faſten upon them. And
 though

though the *Quakers* and others may suppose him guilty of many vile and gross things, and by him under his own Hand acknowledged and confessed; yet, notwithstanding, never owned the said three Women in their Complaints to Magistrates, in order to prosecute him at Law; but I and all other of our Friends, so far as I know or have heard, disowned them therein from the very first of their appearance therein; and I challenge *H. W.* to name any one of our Friends living, if he can, of whom he can prove the contrary: Besides, we can make appear, under the Hands of some of those three, in the time of their Imprisonment, that we had disowned them in their Proceedings aforesaid, they then complaining how it added to their then Sufferings, because we then could not own them therein. So that it's evident, it's cankered Malice in *H. W.* to charge the *Quakers* in being concerned in the said Endeavours of Prosecution at Law; knowing, that though he may prove never so guilty of what the three Women charges against him, yet they missed the way of Truth in their Complaints and endeavours of Prosecution aforesaid, for what, as notoriously appeared, ought to have been by them left to the Censure of that Church or Community he had some time walked amongst, and made profession to be of, and the rest to him to whom Secrets belongs, who knoweth things, and will judge Righteously. And it hath been, and is my present Sense, That the wicked One who had led this *H. W.* into such gross Evils, did by the occasion of their endeavouring Prosecution,

tion, in the way aforesaid, harden his Heart, to turn against them, as much as in him lay, to rend and tear them in Revenge; and not only so, but to calumniate and asperse the Truth, and those that walk in it: For it's observable, That before their endeavours of Prosecution, in that way aforesaid, not only those three Women, but several other of our Friends, found him more soft and tender, making such Acknowledgments and Confessions, as before inserted, and some more, which, for good Reasons, I shall not now publish, nor incline thereto, if *H. W.* minister not just occasion therefore, as before said. And in as much as these three Persons missed the way of Truth in their Endeavours of Prosecution, in the way aforesaid, and was disowned by all our Friends that I know of, Then how unjust is *H. W.* notwithstanding, to charge us with what we are so innocent and clear of? Which declares him the Person guilty of the Malice that eats like a Canker.

Now, I hope, the honest and unprejudiced Reader will be fully and clearly satisfied by what's before said, that what *H. W.* pretends to be the Reasons of his deserting us, are false and feigned; and that he is very unjust, in charging the *Quakers* in the endeavours of Prosecution aforesaid, and that the Envy of the *Quakers* was the ground thereof; the contrary being made appear. Neither can I in Charity conclude, That either Envy or Malice in the said three Persons, was the ground of their so endeavouring Prosecution as aforesaid; but, rather, an
hot

hot Indignation and ungoverned Zeal, against his abominable and gross Uncleanneſs.

I now come to examine what he concludes in his ſaid Poſtſcript, before hinted, *viz.* If it was not the Envy and Malice of the *Quakers* for deſerting; That was the ground of what he calls the Tragedy, he knows not what was, except he what ſaid before of *M. D.*

Anſw. The Man is hard beſet, put to all his ſhifts, yet when he ſhould conclude, knows not where, nor upon what: So uncertain is he, That it muſt be either this or that, elſe he knows not what: And though it be neither this, *viz.* the *Quakers* Envy and Malice, nor that relating to *M. D.* I ſhall tell him the true Cauſe thereof, *viz.* Firſt, his vile Uncleanneſs: Secondly, an hot Indignation, an ungoverned Zeal in the three Perſons aforeſaid, againſt that his ſhameful and vile Uncleanneſs: And the *Quakers* clear of both.

But to proceed, I ſhall for the Information of the Reader, and clearing Truth, as alſo to diſcover the poor ſorry fallacious ſhifts of this Man, to his ſhame and confuſion; I ſay I ſhall, for the Reaſons aforeſaid, examine what relates to *M. D.* as I find it in the 13th and 14th Pages of his ſaid Book, under a Note, as ſome remarkable Paſſage; which take as followeth, *viz.* Note, That this *Mary Langborne*, was formerly the Wife of *John Dawson* of *Hutton-John*; after whoſe Death ſhe did at divers times expreſs to *H. W.* (then a Widower) her great affection and deſire to have him for her Husband; but his Love was ſet on her younger; (I ſuppoſe it ſhould be) younger ſiſter,

Sister, *Ann*, his present Wife ; so rejected *Mary's* Solicitations : Which enraged her to that degree, that ever after her Anger was implacable, &c.

Answer. It's before manifested under what Circumstances she that's now his Wife was at the death of his first Wife, even so big with Child to him, that she was delivered thereof about six Weeks after, and he married to her before that time of her delivery ; how many Days or Weeks I know not ; however, it's evident he was not a Widower above five or six Weeks, perhaps less ; so that *M. D.* had a very short time to solisite him, and several times to express her great Affection and Desire to have him for her Husband, as he saith : But looks as like a great Lye as may be ; which will further appear by what follows.

His first Wife I find to be buried the 24th of the third Month, commonly called *May* ; and she that's now his Wife was about that time greatly suspected to be with Child by him ; as well she might, being then so far gone therewith ; but, upon the 2d of the 4th Month, called *June*, next and immediately following, it was fully discovered and known, unto her Sister *Mary* and Relations, to be with Child by the said *H. W.* So that the time that can in any respect be supposed for such Solicitations, is reduced within the Compass of about Nine Days. And that time under strong suspicion of her Sisters being with Child as aforesaid, which in reason may be admitted as sufficient to prevent such Solicitation, if there had been inclination thereto ;
which

which I believe not : Much more would the certain knowledge of her Sisters being with Child, to the Man that basely saith, she several times expressed her great Affection and Desire to have him, &c. For no doubt, but the discovery of that Uncleanness, and that the said *H. W.* had so basely abused her Sister, would administer occasion of being highly offended at him ; all Circumstances considered, he having a Wife of his own, and an honest one too for ought that ever I heard ; though she had the hard hap of having a very dishonest Husband, if not worse : Such an one as that she that should express her Affection and Desire as aforesaid, considering all his Circumstances, so close upon the death of his Wife, her death so sudden and surprizing, her Sister then big with Child by him, must needs be concluded Mad, or greatly Infatuated, and bereaved of common Sense and Reason. Wherefore pray consider what sort of Man this *H. W.* is, this very noted Passage highly detects him to be very base, enough to give the Reader a clearer sight of him and his whole Book : Wherefore, pray further consider what kind of Readers must his Book have, that believes him, who so frequently detects himself of great Falshood ? I know none that believes him, except his nameless as well as shameless Publisher, who is like one of them who said, *Report, and we will report it* ; yet may question whether he dare so far express himself as to give us his Name, with his belief of the Truth of *H. W.*'s Book, which he has published ; especially now when *H. W.* and his Book is exposed, and his false
Covers

Covers plucked off, and he proving a very unclean Man, as also very false and malicious. And I would hope, that such as have abetted him, and put him upon Printing such false, malicious, slanderous, as well as senseless Stuff, will now repent thereof, with respect to their Repute and Credit; and to prevent what will be the Reward of all that are accessory to such an evil Work, *viz. Shame and Confusion of Face.* And may it not be expected that he whom *H. W.* calls Excellent, Learned and Pious Mr. *Gilpin*, Minister then of their Church, and who the now Wife of *H. W.* confessed the 15th of the first Month now last past, 1697, before the four Friends before named, did write down all Matters relating to *H. W.*'s Narrative as they were transacted, will now see that he has been too officious on the behalf of such a Man; and will ingenuously confess, that he was greatly mistaken, or worse, when on his behalf he gave that Testimony related in Page 12 of the said Narrative, 'That he *H. W.* was always accounted a very faithful and just Man; and that he had for a long time experienced him to be so. Oh sad! that a Man of his Figure and Station should so mistake, to speak modestly, to give Testimony, and that, as he saith, upon long Experience, that he, *viz. H. W.* had always been accounted a very faithful and just Man; when notoriously known, as before related, to be both very unfaithful and unjust, at least to his Wife: But Prejudice and Enmity has made many, otherways wise, greatly to befool themselves. Neither will *J. N.* whom he calls *Deacon of their Church,*

Church, get 'Repute either to himself or Church in Abetting or Testifying on behalf of *H.W.* if it be such as he who is called *Mr. Gilpin* has Testified.

Some few Passages more of the said Book of *H.W.'s* I shall take notice of, and so draw to a Conclusion with him, having exceeded what I intended; but that I find so much Dirt to remove off the Innocent, and cast back whence it came, and is worthy to stick.

The first is, what I find related about the Search made on *Sparkehead-Moore*, in Page 9. Thus, *They were slow, and had no great Courage to begin the Search; but my Wife spurred them on, and bid 'em chear up, and take Courage, &c.* Thus she upbraided their Faintness and Folly, &c.

Ans. She being examined about this Matter by the four Friends before-named, the same 15th of the First Month before-mentioned, 1697, She, viz. *H.W.'s* Wife, answered, *Yes, at the first I did put them on; but, I confess, my Spirit failed, and I did cry out.* It seems from this Confession, that she had neither Innocency nor Confidence enough to support her, but her Spirit fell and she cried out: The Reason whereof I leave to God and her own Conscience, in hope that her Heart is not yet grown so hard as her Husband's, since she confesseth to some Truth.

The next is, what I find in Page 16. viz. *His* ~~her~~ *the* Lord of his infinite free Mercy prolongs my days with my dear and faithful Wife and Children, whom he hath increased, preserved, and abundantly blessed: My whole Family he hath spared, as a Fa-

ther spares his own Son that serves him : And this I declare, &c.

Ans. Let such as name the Holy Name of the Holy God, depart from Iniquity ; for he will not be holden guiltless, *that taketh his Name in vain* ; though he long spare, and his long-suffering be very great ; yet in the end, Tribulation and Anguish will be the Portion of the Wicked : Wherefore let *H. W.* hear and fear, and not bless himself in that he has been spared to this Day ; nor boast of his Posterity ; for the Wicked has been seen ere now, to spread forth Branches like the green Bay Tree, and all things to go well with him, yet stands in a slippery place, suddenly goes down into the Pit ; and Bastard's Slips has not long nor deep Rooting ; neither can Whoremongers, Adulterers, or Liers, have any part or place in the Kingdom of Heaven ; but in *Tophet*, prepared of old for the Devil and his Angels.

In Page 21 he saith, *I fell into a Temptation ; wherein I was so cast down, that I despaired to receive Comfort any way, but in the Ordinances appointed, &c.*

Ans. It's evident he has not fallen into one only, but many Temptations and gross Evils, which all his outward Ordinances cannot redeem him out of ; for it's the Blood of Jesus that cleanseth from Sin, in which Remission comes to be known in the Work of Regeneration and Renewings of the Holy Spirit, where there's unfeigned Repentance, and a walking in the Light : Which this Man reviles, and slights, and counts deceivable, and would falsely insinuate
to

to be the ground of his Erring from the way of Truth; which bespeaks him in a dangerous Condition, blaspheming against that Light in which all must walk, who comes to be cleansed from all Sin; for if we walk in the Light, as he is in the Light, we have Fellowship one with another, *and the Blood of Jesus his Son cleanseth us from all sin,* 1 John 1. 7. So that till H. W. turn to this Light, come to walk in it, even that which did not only manifest his Sin, but re-proved and condemned him therefore; and through the Convictions whereof he was made in time past (before he that led him into Sin had hardened his Heart) to confess his Sins and Transgressions, that he would now hide and cover. I say, till he come again to this Light, and incline to walk in it, all his outward Ordinances will never cleanse him, nor make him a better Man, let him apply himself never so much thereto.

And I shall now advise him, to look back at his Work, and consider the Effects thereof, and see what Reproach he has brought upon himself, being fallen into the foul Pit of Infamy and Shame that he had digged for others; endeavouring to Criminate the Innocent *Quakers*, he has exposed his own Crimes; would God that he and his Wife might yet see their sad and dismal Estate, and consider whence they are fallen, and repent, and do their first Works, and so find a place of Repentance; if happily they have not so added Sin to Sin, and Rebellion to their great Wickedness knowingly; so as to provoke a merciful and long-suffering God, to

make them Examples of his Wrath and fiery Indignation ; the eternal Portion of such wicked and impenitent Sinners, which add Sin to Sin, till the Measure of their Iniquity be filled up; and it be said, *Go ye cursed into everlasting fire.*

One thing more is to be taken notice of, for the Information of the Reader ; that is, part of his Title-Page, *viz. Their malicious Prosecution of H. W. and his Wife as Murtherers, at the Publick Assize at Carlisle.*

I Answer ; It's very fallacionfly worded ; 'so may deceive the unwary Reader, who may therefrom conclude, That there was some legal Prosecuton, that *H. W.* had been Called and Arraigned at the Barr, had had a Trial, and the Issue of a Jury, and so an Assize Business ; when, indeed, there was no such thing ; if there had, we should have it to the full, or more. For in Page 6. *They stretch things to the height :* Which amounteth to thus much, That *H. W.* and his Wife was there, and the three Women also : That the Women drew up their Accusations in Writing against *H. W.* and Wife, and cast them in Towns and Streets (that must be before they came at *Carlisle*) at *Carlisle* gave one of their Papers to the Judge ; and he only bid them proceed according to Law, and they should have Justice : That both Parties staid all the time of the Assizes. And all else that the Women did, was, that they bid *H. W.* and his Wife fear God. This is the Prosecution in full, as in the 6th Page before is by *H. W.* given : A very small Prosecution ; if it may properly be called

led *One* : The Woman gave the Judge one of their Papers, and bid *H. W.* and his Wife fear God. Who would have thought reading the Title-Page, as it is worded, but that their had been a formal Prosecution at the Assizes ? And if the Man had meant honestly, we doubt not but he would have qualified the word *Prosecution*, with Endeavours or Attempts of Prosecution : For all that was done by the said three Women, at those Assizes, can in the greatest strictness amount to no more.

Thus having taken notice of what I thought most material in his Book, which in any respect reflected upon Us, the People called *Quakers*, or the Holy Church which we make profession of; wiping off the Dirt he throws at Us, turns it back upon himself, stripping off his deceitful Covers, and exposeth him to the view of all to be a very unclean Man, an angry Apostate, demonstrating wherein the *three Women* missed the way of Truth, and was disowned therein : All which, as before inserted, I now freely submit, and leave to the impartial and honest Reader's Censure and Judgment, and the Issue to the Lord : And shall now begin to say something to the nameless Publisher.

But first, I shall note unto the Reader, That since I began the foregoing Answer to *H. W.* I am informed that there is already something published in Print by another Hand, by way of Answer thereto, in a *Postscript* to another nameless Author ; who, like this Publisher, has vilely abused the *Quakers*.

Now to what the nameless Publisher adds to the same Book, subscribed by *H. W.* is such a Piece, as I remember not that I have before read the like from any of our many envious Opposers and malicious Detracters: Being such a Piece of down-right Railery, stuffed with Lyes, gross Slanders, ungodly Perversions, base insinuations, and most sordid and perverse Inferences; yea, Blasphemy and Contradictions, idle Stories, frothy and scurrilous Taunts, that to trace particularly in every thing would be a tedious Work, and more than I think needful, till he appear to own what he has charged, by giving us his Name; who, in the concealing of the same, may think himself secure; yet will render him and his Work very suspicious of great Injustice and Falshood thereby; and so speakingly to charge that to wise, thinking, and judicious Readers, it might be sufficient without any Answer; yet, for the sake of the unwary, and too credulous Readers, and for the better Information of such as by this his Work, and the like, has entertained Prejudice against the Truth, and the Principle and Profession thereof, as testified unto by the People commonly called *Quakers*; and as a just Rebuke upon him, for his ungodly Work; I shall take notice of part thereof at present, not fearing his Roll of 13 Ells, or what else he mentions in his *Preface*, though it prove as bad, and as full of Envy, as what he has here exposed against us.

The Method I propose, for brevity sake, is first to draw a Catalogue, List, or Schedule, of some of his down-right Lyes and False Slanders

ders, as I find them packed up thick and three-fold in his and *H. W.'s* Book, and leave them at his Door as such, with some short Remarks subjoyned; challenging him, if he can or dare appear as a Man with his Name, to come forth to the Vindication or Proof thereof; till which, I look upon my self, either on behalf of Truth, or the People I own and walk amongst, under no farther necessity of Answering: Which Catalogue, List, or Schedule, take as followeth, under the Title of, *Gross Lies and Slanders*, of the nameless Publisher of *H. W.'s* Book.

At his very Entrance, of what he adds in the *Postscript*, he begins with a Lye.

1. *I find the Quakers in open Discord, &c.*

Ans. The Discord is betwixt the *Quakers* and *Apostates*, such as *H. W. &c.* and their Abettors: And we have Divine Authority, and Primitive Example, in denying such Fellowship with us.

2. *Who cannot Err, &c.* Meaning the *Quakers*.

Ans. We never said so: But that all Men, as well as those called *Quakers*, are, as Men, liable to err, if they forsake the Conduct of that Eternal, Unchangeable, Unerring Spirit of Truth, which leads into all Truth, and is able to preserve out of all Error; which these Men, our Opposers, flights and reviles.

3. *Cursed pretence to Divine Inspiration, the strongest Hold of the Devil.*

Ans. Let him keep his cursed Pretence to himself; Divine Inspiration we experience, the

Inspiration of the Almighty, with the Effects thereof, blessed be God, according to Scripture : To call which, the strongest Hold of the Devil, is not only a Lye, but Blasphemy.

4. *Who knew all this Story 23 Years ago, and should have disclaimed the Actors, but did not, &c.*

Ans. All the Story of H.W's, as in his Book, was never known before written, nor could be, because many things therein inserted were not true; being Stuff added to amuse the Reader and abuse the *Quakers*. It's evident, before that, what was to be disclaimed was then done; and in Testimony thereof (tho' it discover his Enmity and Contradictions) he has made some Acknowledgment in Page 24. viz. 'Some Friends, who at the first Assizes persuaded the Women to do him Right, by Confessing, &c.

Next I shall repeat a whole heap of Lyes and Slanders; which, as he says, he takes out of what he calls, *A further Essay, by a learned, peaceable, compassionate Friend of ours*; wherein he saith, *He proves, &c.* But I say, is not yet proved, nor can be.

5. *From their many Impertinences and Nonsense in their Books; which cannot, without Blasphemy, be attributed to the Holy Spirit.*

6. *From the many flat Contradictions of one inspired Pretender unto another, especially their Women.*

7. *Their scurrilous Railing at their best Opposers.*

8. *Their apparent Contradictions to plain Scripture.*

9. *Min*

9. Miserable Perversions, and gross Misinterpretations of Scripture.

10. Their Novel Opinions, not heard of before in the Church of Christ.

11. The allowed Novelty of their Sect; having no pretence to Succession.

12. Their many Doctrines calculated to serve Popery, instanced in Nine Heads of Doctrine; wherein they agree with Papists against Scripture.

13. Notorious Possessions and Witchcrafts.

14. Many gross Blasphemies uttered by those so Inspired.

15. VVallowing in gross unnatural Sins.

16. VVild Attempts of long Fasting, and Miracles.

17. Contradiction to all other good Christians.

All which before-said, I take out of less than two Leaves of the Preface to the Book afore-said; enough, if there were no more, for this nameless Publisher; and him he calls our *Learned, Peaceable, Compassionate Friend*; turning them all back, as gross Lyes and impudent Slanders: For which he that sits in Heaven, will rebuke them. And tho' the Publisher have, *Rabshacab* like, opened his Mouth wide against the Lord and his innocent People, yet I shall in the Name and on Behalf of that People tell him, his evil Design will be frustrated, and his Eyes grow dim, and Heart fail, before he can ever prove what he hath wrongfully charged. And I shall farther Answer them in the Words of *Israel's* God, through his Servant *Isaiah*, Chap. 37. Ver. 22, 23. viz. *This is the word which the Lord* hath

hath spoken concerning him, The Virgin, the Daughter of Zion, hath despised thee, and laughed thee to scorn, the Daughter of Jerusalem hath shaken her head against thee. Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy Voice, and lifted up thine Eyes on high? Even against the Holy One of Israel.

18. In Page 23. *A strange Story this is, Reader, indeed, and beyond the Power, even of Quakers Impudency, to deny; since it was so long transacting, so many Friends concerned in it, &c.*

Answ. I say it is the Publisher's Impudency, to cast upon the Quakers; and a great Lye, to say so many Friends were concerned in it.

19. In Page 28. *What think of you these dear Sisters? true Quakers they were, and owned as such to the last.*

Answ. I say, It's not only a filthy Taunt, but a shameful Lye.

20. In Page 28. *How many Christ's and Saviours will this People at length produce?*

21. In the same Page, mentioning the Terms and Way of his (meaning Christ's) saving, viz. *They must value his Blood, and submit to the Rule of his Word: But the Quakers, saith he, like not such Terms; therefore will have a Second (meaning) Christ, or a Saviour.*

22. In same Page he saith, *Now, shall we marvel, that Quakers offer us a new Creed, or Christianity, and scorn our old Bible?*

23. Again, in the same Page, *When their Spirit says we must have a Second Saviour, a Carnal One too; and who is within none but a single Woman.*

24. Again,

24. Again, in the same Page, he saith, *Was a fit Brother for their Christ within, &c.*

25. In the same 28th Page he saith, *Is this all? No; we have more Christs among them, &c.*

See now, Reader, what heaps of Lyes this obscure railing Man belcheth forth to his shame! And tho' he hide himself from Men, by concealing his Name, the Righteous God will find him out, to Reward him according to his Works. I deny them all, as impudent Lyes. But to proceed.

26. In Page 32 he saith, *Then your Spirit, Fancy, or Flatus, is your Supreme Rule, &c.*

Ans. I say, A horrid Lye and Slander! That Spirit which leads into all Truth, is that which we have always owned to be our Supreme Rule; which, if he had been led by, would not have uttered so many Lyes and Slanders; which manifests him to be of his Father the Devil, who was a Lye from the beginning.

27. In Page 34 he saith, *So G. F. had the Humility to receive Adoration and Worship, &c.* Which, I say, is also another of his gross Lyes upon the Dead.

28. In Page 35 he saith, *Will G. F. deny it? Who declared himself equal with God, and received Worship, &c.*

I say, It's also another impudent Lye cast upon the Dead: Let him prove what he charges.

29. Again, in same Page he saith, *As their (meaning the Quakers) Infallibility consists with Lyes and Self-Contradiction; so can their Perfection*

fection stand with most abominable VVickedness,
&c.

Ans. I say, His Slander herein is abominable. The Infallibility of the Eternal Spirit of Truth admits of no Lye nor Contradiction, neither can abominable Wickedness stand with the Perfection that is the Product, or Work of the Holy Ghost; or Spirit in all true Believers in the Lord Jesus Christ: And we cannot but bear Testimony against abominable Wickedness, and all such as wallow therein; as *H. W.* and other Apostates, which makes them and this their obscure Publisher so grievous Angry, to load us with so many Calumnies.

30. In Page 37 he saith, That Jesus described in Scripture was to seal up Vision and Prophecy, *Dan. 9. 24.* Or, to give such perfect discovery of God's Counsel and Will to the World, that the Spirits extraordinary Gifts of Illumination should be no more necessary, nor continued: But the Quakers, by pretending constant Prophetical Revelation from him (meaning Christ) deny his Work aforesaid, and that he has done his VVork; deny that he is come, or worse; nay, that he ever was to come, or needs to come, &c.

Ans. What a Crotchet this Man has in his Head about the word *Extraordinary*! I know not, but that, That Jesus described in Scripture was to seal up Vision and Prophecy, or to give such perfect Discovery of God's Counsel and Will to the World, by what is writen in Holy Scripture, That the Spirit's Gifts of Illumination should be no more necessary nor continued, is denied, as Erroneous; and that of *Dan. 9. 24.*
in-

instanced to prove the same, is no Proof thereof in the least, without miserable wresting and misconstruing the same: A thing he falsely chargeth upon the *Quakers*; but declares his own Guilt therein. And there is great necessity for the continued Help and Illumination of the Holy Spirit; for without the Illumination thereof we can neither know God nor the things of God: For, as saith the Scripture, the things of God know no Man but by his Spirit; being that which searcheth into and revealeth the deep things of God; and is given of God, to lead into all Truth; whom the World cannot receive, because it seeth him not, neither knoweth him: *But you know him, for he dwelleth with you, and shall be in you*: Read *John 14, 16, 17*. And it's in and by the Illumination of this Spirit, that Christ revealeth himself unto his Chosen; and through which the true Believers in Christ are enabled to keep his Words: Such the Father loveth, and to such the Father and Son cometh in this Eternal Spirit, and maketh their abode with: Read also Verses 22, 23. And that the *Quakers* deny the Work of Christ; that he was to come, did come, or need to come; or, what is worse; his false Insinuation amounts to a four-fold Lye, and a great Slander: And to make his Slander greater (in what's worse) let him tell what's worse, if he can, than what he has before falsely charged: It seems his Mouth is full of bitter Stuff; and such he vents without regard to Truth or Honesty; being so drunken with Enmity, to vomit out his own Shame and Filth; yet, perhaps,

haps, looks upon himself safe in concealing his Name.

31. And further, in the Page last mentioned, he will needs be either a Reviler or Deceiver, in telling what the *Quakers* may be, viz. *It's but, saith he, to consult their Light, it will give Response, like that cum fueris Romæ, &c. Then enter Father Molenos, all is done; they may in a new Sense (as their Inward Christ will not fail to tell them) become all things to all Men, as already in Habits and Gestures; so might be Papists and Turks, &c.*

Ans. How this Man, who pretends great Reverence to Scripture, and the Ministers of Christ Jesus, Reflects upon both by his false and ungrounded Inferences! For, did not the Apostles become all Things to all Men? Namely, for the gaining of some to the Truth; yet, upon no occasion became either *Papists* or *Turks*. Neither did the Apostles, nor Christ within (the Hope of Glory, without which all are Reprobates) ever give this Man's Response, who more and more expresseth himself to be altogether regardless of Truth, Honesty, or fair Dealing. But, to proceed.

32. In Page 38 he saith, *One most fatally intoxicating Notion, I take to be that of the Saving Grace of God in all Men: What could Men devise more proud and provoking, to bring all God's Remedial Provisions into Contempt? I can see nothing it saves, unless they mean, It saves them all Care and Pains in working out their Salvation; for no People sleeps so secure as they, without all Fear or Spiritual Conflict.*

Ans. Such a Graceless as well as Blasphemous Asperſion, as none but a graceleſs Man, or ſuch an one as has turned from Grace into Wantonneſs and great Enmity, having done deſpite to the Spirit of Grace, with his Name to it, will or dare to Aſſert ; being ſo poſitive a Contradiſtion to Holy Scripture, *Tim* 2. 12, 13. For the Grace of God, that bringeth Salvation, hath appeared to all Men, teaching Us (the Believers and Obeyers thereof) that denying all ungodlineſs and worldly Luſts, we ſhould live Soberly, Righteouſly, and Godlily, in this preſent World. Is this Advice proud and provoking, to bring all God's Remedial Proviſions to Contempt ? Let him take heed whom he provokes by ſuch Blaſphemies ; the Text ſaying, *It's the Grace of God that bringeth to Salvation* : Then ſurely it's Saving, being God's Grace, by which the Saints were ſaved, through Faith in our Lord Jeſus Chriſt ; for they ſaid, *by Grace we are ſaved* : It taught them, as aforeſaid, being that Grace coming by Jeſus Chriſt, the Saviour of all that are ſaved, and appears within, as it is of God ; becauſe that which may be known of God is manifeſt in them, for *God hath ſhewed it unto them*, *Rom*. 1. 19. And who are taught, by this Grace that appeareth unto all Men, comes to Salvation ; being God's Gift, through Jeſus Chriſt the Saviour ; tho' too too many, to whom it appears and is Inwardly revealed, doth Deſpite thereto, denies to be Taught thereby, turns it into Wantonneſs, becomes thereby vain in their Imaginations, and their fooliſh Hearts come to be darkened.

frustrating on their behalfs the Merciful end of God, on the account of the appearance of his Grace to them; the same that otherwise is intended for their Salvation: So that Man's Destruction is of himself; but Help and Salvation, only of the Lord; who gives the appearance of this Grace unto all Men, and Wills thereby the Salvation of all, not the Death of any Sinner, but rather that he should come to be taught by this Grace, and be saved, and live. So that this Man manifests both his Pride and Provocation against God's Grace, and the Divine Testimony thereto in the Holy Scripture, as well as slighting the Teaching thereof, and Ignorance of its blessed Work, in calling it, *A fatally intoxicating Notion; proud and provoking, as aforesaid, &c.* That he can see nothing it saves from, except, &c. It's not like he should see or know what it saves from, who Blasphemes against it; neither knows what Spiritual Conflicts they have who are taught by it; nor the sufficiency thereof to support through them all; as it was said of God to be, to the Apostle *Paul*, to wit, *My Grace is sufficient*; being thereby strengthened in the time of need. But, to proceed.

In the same Page, last mentioned, he goes on, and calls what before he called One most fatally intoxicating Notion; *Now this one Antiscriptural Conceit.*

Ans. But how far he is wrong, and abusive in this, and how agreeable the Testimony we bear on behalf of the Grace of God, is correspondent and agreeing with Divine Testimony, I leave to the wise in Heart to judge. He

is resolved to abuse us, tho' it will at last turn upon himself with Shame.

93. He goes on in a frantick Fit of Railing ; in which I confess him to be a very great Artist, excepting that his Heat runs him into Contradiction; but has made notable provision to keep himself hid, whatever he say, tho' never so Wicked and False, by concealing his Name : he saith, ' No Guide so slippery as that they have chosen, a very *Protem*, &c. They can confess or deny Christ's coming in the Flesh ; they can own or disown his Satisfaction and Righteousness ; value, or deride and decry his Benefits, Grace and Word, *pro re nata*, the Anti-Christ's in St. John's Days were honest Men to you, &c. *Prov. 14. 16. A wise Man feareth, and departeth from Evil ; but the Fool rageth, and is confident.*

Aufw. Is it not he that decries and disowns the Benefits of God ? Doth not he say, He sees nothing that it saves, and has not he chosen the slippery Guide, the very *Protem* ? The *Quakers*, saith he, can own or disown, value or decry, his slippery Guide leads him into Confusion and Self-Contradiction. For if they do value, as he saith they can do, then they cannot deride and decry Christ's Benefits, Grace and Word ; neither do, for all his clamourous Noise against them ; who would render them worse than the Anti-Christ's in St. John's time ; nay, these Anti-Christ's, honest Men, comparing as aforesaid ; yet fails in demonstrating in what their Honesty consisted. I conclude they had none ; and, If he have any, none of it appears. And how

aply that Text in *Prov.* 14. 16. is applicable to him, sober Reader judge.

In Page the 40th I find another Piece full stuffed with Lyes, Slanders, and perfect Reviling, viz.

Then is *Quakerism* contrary to the Doctrine that is of God? I know what Respect they give it, since a good Act of Parliament taught them what to say for *Peace*: But how else do they yet honour it? And, till they do, what sort of Christians can they be? &c.

Christians, I find those called, who received Christ's and his Apostles Doctrine, about the Person and Office of Christ, &c.

34. But these (meaning the *Quakers*) do not they hereby confess another Christ? &c.

Ans. First, let the Reader observe this Man's Confusion and Contradiction; for in Page 30 he saith, viz. *We never knew, or shall know, what is the Doctrine of Quakerism*: Yet in Page 40 affirms it to be contrary to the Doctrine that is of God. Can he or any Man else tell what that is, that he never knew nor shall know? But such Stuff as is in an unclean Vessel, must out when it opens; and the nauseous smell thereof declares whence it comes. It's his great Abuse of us to say, *A good Act of Parliament taught us*, &c.

We were taught, we bless the Lord, before that good Act, how to believe in, and what to say of the Doctrine of God and Holy Scripture. But, no doubt, this obscure Man is very Angry, that the Parliament should Believe, or take Notice of our Sincere and Christian Confession

session and Belief thereof; and vouchsafe unto us any Liberty, Peace, or Ease; since he endeavours to Unchristian us, and insinuate, that we do not yet honour the said Doctrine, and at last say we do not in plain Words, as above. Also insinuating, we confess another Christ; which is false. And is not all this to expose us to Persecution and the Wrath of Men? Yea, he farther manifests his Design elsewhere: As Page 35. Thus, *Against G. K. and Christ, without they'll bear Testimony; but none against the late King James and Popery.* Again, in Page 39. Thus, *But what's the matter that we so seldom hear of their Messages to Magistrates and Ministers now adays? Why none to King William and his Parliament, as to Oliver and his? &c. Mark the peaceable Mind and Innocency of unsighting unswearing Quakers, &c.* Again,

Had they not need to assure the Magistrates that now their Minds is changed? Else how unsure is the State and Church? &c.

By which it's easie to guess what this Man would be at; *New-England, Halters, or the like. But the curst Cow has short Horns*, is the old Proverb; and, blessed be God, we have great Confidence in our Appeal to the present Government; as in former Times to all others; as with Respect to our Innocency and Peaceable Behaviour under every Government, that the Great God and Governor of all Things has ordered and permitted to be over us; so needs not change our Minds, having the Mind of our Lord Christ Jesus, who has taught us neither to Fight nor to Swear; but to live Peaceably;

and to put up our Prayers for Kings and Governours ; that we might live a Godly and Peaceable Life, in all Honesty : And we have great Cause to bless God and be thankful, that we have, through his Assistance, been so preserved in an Innocent and Peaceable Frame of Spirit towards the Governments, that the most wrathful of our Enemies or Detractors cannot justly charge the contrary. We have also cause of Thankfulness, That we are known to be otherwise to the present Government than this angry Man would represent us ; and that we are vouchsafed Protection thereby, from what this and such like restless Men would be at, whose Fingers itch to stir up Strife, Hatred, and Persecution ; which, if it be not the worst part, is yet a very bad piece of Popery.

35. Again in Page 35 he saith, *Adorn, Christian Doctrine, which they profess not*, (meaning the Quakers.)

Answ. It's another of his Lyes, a Shame to, and a Stain upon Christian Doctrine and Religion, if he pretend or advise thereto ; let him stop till he learn to speak Truth, till he has got a Bridle to his Tongue, that unruly Member, that's set on fire ; he may read by what ; For, if the Apostle James's Doctrine be true, and to be believed, we are not to take Notice of his seeming to be Religious, while he doth not Bridle his Tongue : Which, it's evident, this Man doth not. So concludes with the said Apostle, that this Man's Religion is but a vain pretence.

36. In Page 36 he saith, *Beware of the Quakers Spirit and Insinuation; it has often appeared, that such as have adjoynded themselves to them, are prepared for any Delusions the Devil can suggest, &c.*

Answ. A gross Slander! The Divine Spirit which the Quakers Witness and bears Testimony to, delivers from and preserves out of Delusions of the Devil; who it is that hath suggested this Lye against the Truth.

37. In Page 47. *But these*, saith he (meaning the Quakers) *waxing secure and wanton in Formal Profession, first cast off all Ordinances, all Outward Duties, all Prayer, only with this Reserve, when their own Spirits would give them a Fogg, &c.*

Answ. His Charge is false and malicious, and bespeaks him to be given up to serve the Father of Lyes; as what he calls the Reserve is idle and frothy. For it's by the Eternal Spirit that we are opened and assisted in all our Duties to God, especially Prayer; not knowing a right Understanding how to Pray, but by the Assistance and Help thereof; which made the Apostle conclude, he would Pray *with the Spirit, and with Understanding*: And so do we; and not a Fogg of our own Spirit, as he scoffingly saith.

38. In Page 48 He has another fling at Revelation, viz. *Your Speakers, &c.* Alledging they know not who shall Speak, until the Spirit moves in that very Hour of the Assembly; nor what shall be spoken. 'A Conceit, says he (who has many idle ones in his Head) that has often made me smile, when I have been told a Week before-hand by your selves, That
D 3 such

‘ Such a Man will, at such a Day, speak at such Place.

Answ. Belike he dare not rely upon the Spirit, but must be studying and taking Thought before-hand : Howbeit, I challenge him to name which of Us, and at what Time and Place, so told him, as aforesaid : For I deny it, as a Lye (as he lays it down) invented by him, in order to Abuse Us, and make way for a frothy Scoff.

39. In the same Page, viz. *Since so many have (meaning the Quakers) undertaken to justify that impudent Contradiction to the God of Order, and to baffle those two plain Texts, 1 Cor. 14. 34, 35. 1 Tim. 2. 11, 12.*

Answ. I deny his Charge, as Impudent, calls on him for his Name and the Proof he is able to make ; as for the two Texts before, and the Matter that relates thereto, I refer to a small Treatise thereof, printed in the Year 1684, the 10th Month, Intituled, *A Testimony to the fulfilling the Promise of God, relating to such Women, &c.* Subscribed by T. C. Also to R. B’s Appology ; with several other of our Friends Books.

40. In Page 49 he saith, ‘ For God’s Book has no Place nor Honour in your Assemblies ; nor do your Teachers submit themselves or Doctrine to that Judge, &c.

Answ. If by God’s Book, he means the Holy Scriptures, I deny his Charge : For our Teachers, as he calls them, whom we own, do Love and Honour Holy Scriptures ; and submit their Doctrine to be proved and tried thereby ; as
many

many Thousands can Witness against this shameless Man.

Thus having gone through his Work, I charge him with 40 most gross Lyes and great Slanders; some of which are double, some triple, others fourfold, folded up one in another; which may perhaps double the Number; besides what I have passed by and looked over, as of less moment, or in some degree related to what I have above taken Notice of; which I leave with him, as a Mark of Infamy upon him, till he appear like a Man, and quit himself thereof; or else, repent of his Wickedness therein: and shall proceed to take Notice of some of his Contradictions, and base Inferences, referring to other Things, and not before touched, relating to the *South*, to the Answer before-mentioned by B. C. And as to what he falsely alledgeth to be the Reason of *H. W's Conversion*, as he calls it, I refer to what's before-said to *H. W's Book*; and shall only take some Notice of some of his Contradictions.

Contradictions.

1. **T**HE Title of the said Book of H. W's is, *The Spirit of Quakerism, &c.* And again, towards the end of the *Preface*, thus, viz. 'Such as need to be further acquainted with the very Heart of *Quakerism*, compared with Page 31. viz. And thus it comes to pass that we never know, nor ever shall know, what is the Doctrine of *Quakerism*. I say, Can the Spirit and Heart of *Quakerism* be known, and yet not the Doctrine? Or, can he tell what that is he knoweth not?

2. In Page 39 he saith, 'The Scripture and *Quakerism* are mutual Enemies. What, Enemies and yet Mutual! Oh strange! What are they Mutual Enemies to the Devil and such Lyars as he? Let him then consider what he is an Enemy to. Yet, in Page 31. 'The Doctrine of *Quakerism* we never know, nor shall know. I say, Then how knows he, that the Scripture and *Quakerism* are Mutual Enemies?

3. Again, Page 43. viz. 'It was a just use of his Reason and Consideration, guided by Scripture, that represented *Quakerism* to him, &c. Compared with Page 31, aforesaid; 'We never know,

know, nor shall know, what the Doctrine of Quakerism is.

4. In Page 23. he saith, 'The Devil himself (who one would think is ordinarily one of their Friends) seems here to have owed them a Spight. For the Devil to be a Friend, and yet to owe us Spight, are contraries: We deny the Devil to be our Friend, let him take him, who is the Father of Lyes and Liars. This Libeller grants the Devil has long owed us a Spight, and still doth. Oh! how familiar he is with him! He knows his Mind! And that makes him thus to traduce us, and run into gross Contradictions.

5. Again, Page 24. viz. 'I freely declare, if any of you sincerely value Scripture Light, and Rule, and do not adhere to the guidance of this mad Spirit, this Story intends not to accuse you. Now, I say, if he holds here, he has cleared all the Quakers in general, except such as are guided or adheres to be guided by a mad Spirit; and all such the Quakers have and do deny to be of them: But that's not pleasing to him to know or hear of. It's through their sides that he would strike at the Quakers, that are clear, and that he seems so freely to declare the Story intends not to Accuse; yet in the very next Page contradicts himself; viz. 'What think you of the three dear Sisters? True Quakers they were, and owned as such to the last: But what Spirit, what Wild-Fire is this, that they and you have chosen for your

your Guide? &c. Mark this, and you, all ye Quakers, here he writes in general, and makes no exception, as before: So that he's an uncertain Body, will not hold to what he pretends to.

6. But hear him again in the same Page, viz. I will not be so Quaker like, as to censure a Multitude for ought, whereof I can find tolerable Proof that most are Innocent, &c.

Ans. To let pass his Scoff of Quaker-like, it's evident through his whole Work, that he has censured Thousands, a Multitude, that never heard hereof before: The which, one would have thought, might have been sufficient Proof as to their Innocency, if he had been just and honest in what he says; and no doubt would, especially, inasmuch as he has no Proof; at least, produceth none; that any owned the Three, whom he scoffingly calls, dear Sisters, in their endeavouring Prosecution of Law against H. W. &c.

Only after several Essays and Onsets, amounts to mention one by Name, to wit, J. S. long since in his Grave; who, from the knowledge I had of him, and being charged only by such unjust Persons, that has most notoriously abused both dead and living, shall not believe it, till proved. And if this one single Person had been guilty, as charged, which I do not grant; yet who, besides a Man nameless, or void of Shame, would on one Man's Fault Censure a Multitude?

tude? And also thereby so far contradict him-
self?

Thus having taken Notice of his Contradictions, viz. Half a Dozen; I shall proceed to the idle Stories of *P. Dalfon*, and *M. Mark*, distracted Persons are pregnant Proofs, that the Man is Mad, Drunk, or greatly Intoxicated, with bitter Malice against the *Quakers*; especially, considering what base, frothy, sordid and malicious Inferences, he draws from the Words and Actions of those two Persons, so overpowered by Melancholy, besides their Reason, and distracted, to cast upon the *Quakers*; yea, and rather than miss, to bespatter and calumniate the *Quakers*, he will make them act Rationally while they are Mad: But Wrath is cruel, and Anger is outrageous; but who is able to stand before Envy?

His like idle and ridiculous Story he gives of him whom he calls, *An older and more crafty Friend*; who by the like Revelation came to *P. Hobson's House*.

I ask him, what Revelation (*his like*) hath relation to the two mad distracted Persons next before taken notice of? For it follows, *the one of them*, in his said Book. Well then, will this Man say, That he that's led by the Revelation of a mad or distracted Man, can properly be called *Crafty*? What Craft appears in mad or distracted Men? For he saith before, That it was by Revelation, that *P. Dalfon* attempted to swallow his Bed-Sheet, and was choked in the trial. Was there any great Craft in that? And yet he saith, *An older and more craftier Friend was he that*
came

same by the like Revelation. Then, methinks, he should have the like Eagle. This I have said only to shew the hasty Man his Contradiction and Folly. But, to say something to his Story, I have heard of such a Man as *P. Hobson*; but neither that he was either reputed or went by the Name of a *Quaker*; neither doth this Publisher give this crafty Friend of his, the Name of a *Quaker*; who rarely is short in any Charge, provided it may but affect the *Quakers*; wherefore, may be his Friend, or *P. Hobson's*. And as he is nameless, questioning whether there was ever either such a Man or Thing as he relates, I shall leave it, as a Matter of his own forging; else, as a fit nameless Brother, to this nameless Publisher.

Next I shall take Notice of what he relates concerning *W. Simpson*, one that I am not ashamed to own to be one of Us; who, in the latter end of the time of *O. Cromwell*, had an Exercise upon his Spirit, to go through several Towns and Cities in this Nation, sometimes naked, and with Ashes upon his Head, and besmeared, as a Sign to that Adulterous Generation of High Professors, calling them to Repentance, and warning them of an approaching Judgment coming upon them who then had the Rule in both what was then called *State and Church*; for which he was often Imprisoned, Whipped, and evil Intreated; through the hardness of the Hearts of those High Professors then in Authority, and in their Pomp and Glory; which, in a little time after, was all laid in the Dust, and they turned aside, according to the Judgment fore-
told

told by *W. S.* which is worthy noticing. And what he adds about the Destruction of *Carlisle*, I deny, as false and forged, invented to asperse the Dead and calumniate the *Quakers*; against whom his Enmity is so great, that he cannot let them alone, though in their Graves.

But proceeds to revile the People called *Quakers*, and the Truth that they profess and bear Testimony unto; especially in that he so warmly and zealously espouseth the Cause of so vilely unclean a Man, and old Apostate, as *H. W.* with other angry Apostates, as *G. K.* A Combination, somewhat resembling that of the High-Priests with *Judas*: Wherefore take heed in time, lest the Reward be like in the end.

As to his like frivolous Stories, fetched from *Bristol, Somersetshire, &c.* I shall refer the Reader to *B. C.*'s Answer aforesaid. And,

To what he seems to vent his Spleen in, against *W. P.* in several Pages of his Book, I shall tell him that when he gives Us his Name, and appears to prove his Charge, falsely given against *W. P.* he may expect to have more: Till then, I tell him, it's below *W. P.* to take Notice of such a nameless, sculking, yet angry Scribler. And till then I shall leave him, and leave upon him the Mark and Character of one that vilely and maliciously Smites at the Innocent in the Dark; hating the Light, because his Deeds are Evil.

Thus, Reader, having gone through *H. W.*'s Book, and what his nameless Publisher adds, and taken Notice of what I thought in any respect to be noticed, I shall (after due Perusal, and de-

deliberate Consideration, having regard to Truth and good Conscience) leave thee, honest Reader, to judge thereof as thou shalt find occasion: recommending thee to that which will undoubtedly give thee a right Understanding, as thou comes to be guided and directed thereby; to wit, the Holy Spirit of Truth, which leads into all Truth: and shall leave the Issue of this my Labour to the Lord; for whose Sake, his Truth and People, I have undertaken the same: As also to inform such as may be ignorant of, or prejudiced against the Truth, through false and slanderous Reports cast thereupon, through the Instigation of that old, wicked, restless, subtle Enemy to all Truth and Righteousness. Out of whose Snares, that thou Reader, and all Men might be rescued, and so preserved, is the earnest Prayer of him who is a well-wisher to all Mankind,

T. C.

Cambridge, the 20th of
the 3d Month, 1697.

F I N I S.